CALVERT, Mayor. } Tueſday *the* 2*d Day of* May, 1749, *and in the Twenty-ſecond Year of the Reign of King* George II. *of* Great - Britain, *&c.*

IT is Ordered, that the Thanks of this Court be given to the Rev. Mr. KING, Chaplain to the Right Hon. the *Lord Mayor*, for his Sermon, preached before this Court, and the Liveries of the ſeveral Companies of this City, at the Cathedral Church of St. *Paul*, on *Tueſday* the twenty-fifth of *April* laſt, being the Day appointed by his Majeſty for a Publick Thankſgiving for a General Peace, and that he be deſired to print the ſame.

MAN.

№ 4

A

SERMON

Preached before the RIGHT HONOURABLE the

LORD MAYOR,

THE

ALDERMEN,

AND

CITIZENS of LONDON,

AT THE

CATHEDRAL CHURCH of St. *PAUL*,

On TUESDAY, APRIL 25, 1749.

Being the Day of THANKSGIVING for a

GENERAL PEACE.

By *ARNOLD KING*, L.L.B.
Chaplain to the Right Hon. the LORD MAYOR.

LONDON:

Printed for JOHN BROTHERTON, opposite the *New Church*, in *Lombard-street*.

G.R. III.

To the RIGHT HONOURABLE

Sir *WILLIAM CALVERT*, Knt.

LORD MAYOR

OF THE

CITY OF *LONDON*,

This SERMON *is dedicated,*

With all due Reſpect,

By his Lordſhip's

Moſt obliged humble Servant,

ARNOLD KING.

May 8, 1749.

PSALM CXXII. Ver. 7.

Peace be within thy walls, and Proſperity within thy palaces.

THE royal Prophet, having in this Pſalm made a zealous profeſſion, that he would ſeek the good of *Jeruſalem becauſe of the houſe of the Lord*, in order to compleat his pious intentions in the moſt effectual manner, prays for her Peace; *for my brethren and companions ſake*, he ſaith, *Peace be within thee!* His own wiſe obſervation had long ſince taught him, how great an interruption diſcord and war are to the execution of both religious and civil rites, and how much they diſturb the due exerciſe of devotion and judgment.

And what had ſtrengthened this opinion and confirmed him in it beyond all doubt, was his own ſad experience; for, even after he had been by God's immediate direction anointed King over the houſe of *Judah* at *Hebron*, his inclination to make his royal authority beneficial to the publick was interrupted by the oppoſition he met with from *Abner* the uncle of *Saul*, who with the joint conſent of all the Tribes, but that of *Judah*, agreed in acknowledging *Iſhboſheth* the ſon of *Saul* for King. And when, after ſeven years conflict with theſe his

adverſaries, upon *Abner*'s revolt, and *Iſhboſheth*'s death, he was inveſted with full regal power, he ſtill found the inconveniences of war increaſe upon him by being obliged to carry his army to *Jeruſalem* againſt the contemptuous *Jebuſites*, and to diſpoſſeſs them of the ſtrong fort of *Zion*. Neither was this the laſt difficulty he had to encounter, for his ſucceſs againſt *them* did but raiſe up a freſh and mightier force for him to contend with, by attracting the evil eyes of the *Philiſtines*, thoſe jealous enemies of his advancing greatneſs.

During theſe times of diſorder and tumult, (beſides the miſeries of bloodſhed and ſlaughter) the God of *Iſrael* was blaſphemed, and his religion inſulted; for the Ark of God had been taken from the *Iſraelites* in battle, and was contemptuouſly placed in the temple of *Dagon*.

The honour therefore of God, as well as the happineſs of the people, was greatly defeated by the deſolation of war, neither could a proper regard to either be expected, till theſe troubles were at an end; and the Lord was at laſt pleaſed to accompliſh this by giving deliverance to his faithful ſervant; for, when the *Philiſtines came up to ſeek him*, when they came to diſplay their ſuperiority, and proudly to perſuade mankind, that Providence was at their command, *David enquired of the Lord, engaged, and ſmote them, and burnt the images they had left*: and, after this overthrow, when they collected themſelves and their auxiliaries,

and were once more *ſpread againſt him in the valley of* Rephaim, David *did again as the Lord commanded him, and ſmote them from* Geba *to* Gazer.

Now, after the enemies of the true God were vanquiſhed, after their inſolence was chaſtiſed, and Peace was fully reſtored to the kingdom of *Iſrael*, in conſequence of this happy change, the Ark of the Covenant, which in it's captivity had fought for the *Iſraelites*, and had ſubdued their adverſaries, was, on the firſt intermiſſion of the war, brought by *David* into the city *with gladneſs, with ſacrifices, with feaſting, and rejoicing*. And, *when he had found an habitation for the mighty God of Jacob*, he compoſed that Pſalm of prayer and thankſgiving, *Let God ariſe, and let his enemies be ſcattered, let them alſo, that hate him, flee before him.*

And, to give us a farther proof of the bleſſings of Peace, when the Lord had given reſt to *David* from his enemies, we may obſerve him employed in making choice of the ableſt men for adminiſtring juſtice, for the management of his houſhold, and for the regulation of his army. He then alſo had time to think of beautifying his beloved city, *which God had choſen for his own habitation*; he had finiſhed his palace, and *dwelt in an houſe of Cedar*, and, whilſt he was meditating on the benefits of his preſent quiet and peaceable ſtate, he was deſirous of enlarging them to the glory of God, as well as to the

more immediate advantage of his people. He propoſed therefore to build a Temple to the Lord for the reception of the Ark, and for divine worſhip; but God refuſed him that privilege, and deferred it to the days of *Solomon*, whoſe name denoted *Peace*, and who, when he ſhould hereafter undertake the great work of erecting a Temple unto God, might adorn it in all the elevation of holineſs, which in the midſt of Peace and Plenty his wiſdom could ſuggeſt.

And it is here remarkable, that tho' *Nathan* by God's own appointment had given him the name of *Jedidiah*, that is, *beloved of God*, yet the people, who had been long harraſſed by war, were ſo pleaſed with his firſt name *Solomon*, that they uſed it inſtead of the other to intimate their longing deſire of Peace.

But, tho' God had determined, that this wiſe and great Prince, who was reſerved to more calm and undiſturbed times, *ſhould build him an Houſe*, and was pleaſed to diſtinguiſh him with this particular mark of his favour; yet the character of his father as a warriour, is by us worth conſidering, inaſmuch as it will teach us for what reaſons alone War is to be undertaken, and upon what grounds a laſting Peace is to be expected.

David, as great a warriour as he was, did not make war his choice, tho' he willingly complied with the neceſſity of it; nor did he enter upon it for the ruin, but for the reformation of mankind,

and

and the welfare of his people. He acted not from the vain glory of conqueſt, but as the religious ſoldier of God, in aſſerting his worſhip, imploring his aſſiſtance, and manifeſting, that it was he, *who fought the battle* in vindication of his choſen people, and for the puniſhment of thoſe, who refuſed their obedience to him, and who had ſet up their molten images in his defiance.

By theſe ſacred rules he conducted all his wars with the *Philiſtines*, and hath herein given us the fulleſt conviction how careful he was in examining into the lawfulneſs of ſuch undertakings, and how expedient he thought it to direct our ſupplications to God, and confide in him, when we engage in ſuch dangerous and uncertain attempts. The *Philiſtines* were ſuch direct oppoſers of the will of God, that they never gave themſelves time to think of this ; they relied ſo much on their own power for the deſtruction of the Lord's anointed, that they rather deſpiſed his approbation, and defied his aid ; but *David prayed unto the Lord, and truſted in him*, and, as a reward for ſuch holy confidence he happily experienced, that the battle was not to the many and the ſtrong, but to the few and the holy.

And, to compleat this illuſtrious part of his character, when he perceived, that he was to be left to his own frail human ſtrength, and was ſo far from receiving any encouragement from Heaven, that the rage of the war was to be let looſe upon him,

he

he choſe rather to depend upon God, than upon the cruel mercies of a purſuing enemy. When the Prophet therefore gave him the choice of three puniſhments for his offence, *a ſeven years famine*; *a three days peſtilence*; *or fleeing three months before his enemies*; in this ſtrait, he choſe the peſtilence; *he choſe to fall into the hands of the Lord*, (for his mercies are great) *and deſired, not to fall into the hands of man, for when the Lord was but a little diſpleaſed, and gave his people into the hands of the heathen, they helped forward their affliction, they ſhewed them no mercy.*

As this religious conduct procured to him the favour and protection of Heaven, ſo likewiſe did the noble exertion of his courage, when he was neceſſarily forced into the troubles of war, gain him ſuch a general eſteem and love of his ſubjects, that as he always ſuited himſelf to the neceſſity of their circumſtances, they grew jealous of the hazard he might be expoſed to by his intrepid bravery in their defence, and in the laſt of his wars, when he was perſonally engaged in battle, and was in great danger of being ſlain, the men of *David* ſware unto him, ſaying, *Thou ſhalt no more go out with us to battle, that thou quench not the light of Iſrael*; by which they plainly declared, how much they thought the conduct, the proſperity, and comfort of a people depended upon, and is derived from a King, who was ſo ſtrenuous, as well as pious in war, and whoſe ſecurity they thought themſelves obliged in gratitude to be more par-

particularly concerned for, as they were ſenſible, he had employed the vigour of his youth, and of his maturer years in the protection of them, and their religion. The very apprehenſion of loſing ſo good a Friend to both was enough to make them tired of the war, tho' they had been loaded with victory: and they could not be eaſy, till they ſaw themſelves compleatly bleſſed in the end of it by the ſafety of their King, and by the long Peace, which he procured to his poſterity for the ſettling of government and religion; for the planting of vineyards, and feeding the flocks; for the tillage of the earth; and for ſecuring the richeſt and moſt advantageous merchandize that was ever known before, or ſince the days of *Solomon*.

From this ſhort account of King *David* we may learn, how conſcientious he was in undertaking, and how reſolute in proſecuting a war: And we ſhall now obſerve him, being influenced by the ſame religious motives, ardently deſirous of a Peace, that might be honourable to God — to himſelf — and to his People.

In the firſt inſtance honourable for the eſtabliſhment of *right religion*, in oppoſition to the idolatrous and perſecuting principles of the heathen rulers, whoſe decrees ran in the ſame compulſive and impious ſtile with thoſe of *Nebuchadnezzar* afterwards; *that every man at the ſound of muſick, when their King ſhould direct, ſhould fall down, and worſhip the golden image, and whoſo falleth not down, and*

worſhippeth, ſhould be caſt into the midſt of a burning fiery furnace. It required a mighty power, and a truly religious ſpirit to act in defiance of ſuch abſolute commands; and the particular perſons concerned in ſuch a trial could be ſupported only by the inſpiration of Heaven, when this moſt proper and reſolute anſwer was to be maintained; *that God will deliver us out of thine hand; or be it known unto thee, O King! that we will not ſerve thy Gods, nor worſhip the golden image, which thou haſt ſet up.*

Secondly,—As the Peace was to be honourable in protecting the right religion, ſo in this inſtance alone could it be honourable *to himſelf*; for religion was the very point, on which the ſucceſſion to the throne of *David* depended; and this he more than once inculcated to his ſon *Solomon*, and in his laſt, his dying inſtructions to him, he reminds him of, and ſtrongly enforces that conditional promiſe, which God had made to him; for he firſt in *piety* deſires him *to keep the charge of the Lord, and to walk in his ways, and to keep his ſtatutes, as it is written in the Law of* Moſes, *that he may proſper in all he doth*: And then in *policy* he perſuades him ſo to do, when he gives this farther reaſon for it; *that the Lord may continue his word, which he ſpake concerning me, ſaying, IF thy children take heed to their way, and walk before me in truth with all their heart, and with all their ſoul, there ſhall not*

not fail thee a man (of thy family) *on the throne of* Iſrael.

It is in every one's memory, how much hath been ſaid, and what great diſtraction hath been occaſioned by the inferences, which have been made by ſome from this part of Scripture in favour of an abſolute, indefeaſible hereditary Right.——But I will not ſully the luſtre of this day, and damp the chearfulneſs of our Thankſgiving by endeavouring to refute that opinion, and by ſhewing the terrible conſequences that attend it. To ſettle this diſpute I ſhall only recommend it to you calmly to conſider upon what foundation *David*'s ſucceſſion to *Saul* was built; and impartially to reflect upon his laſt, and moſt important advice to his *younger* ſon *Solomon*.

1 *Sam.* Chap. 16.

2 *Kings*, Chap. 2.

Thirdly,——The Peace, which he deſired, was to be honourable to his *people*.——Now in reſpect to them, it was to be founded in ſecuring and confirming them in their religion, *that they might ſeek the Lord with their whole deſire, and that he might give them reſt round about*; and as by ſuch means they would improve in their religious polity, ſo alſo would they be farther happy in the extenſion of arts and ſciences, and in the benefits of a general merchandize. Theſe were the bleſſings, which *David* ſo much deſired; and, when he had conſidered the fatigues and hardſhips they had endured with him in war, he then prayed for what he thought the greateſt comfort, *that Peace might be within the*

walls of Jeruſalem, *and Proſperity within her palaces.* He looked upon Proſperity to be naturally attendant upon Peace, and perfectly underſtood, that the Plenteouſneſs of palaces aroſe from the number, ſtrength, and improvements of the people.

Such are the advantages we enjoy this day by the reſtoration of that Peace, under which we had flouriſhed before too long to eſcape the envy, and the enmity of neighbouring Powers. But ſurely it would put a ſtop to the mad pride of ſuch aſpiring Princes, if they would modeſtly conſider, that war ſhould be looked upon as a neceſſary evil, and that it is to be exerciſed rather in our own defence, and in terrour againſt future inſults than for the deſtructive views of graſping power to the weakening of the hand, which is to hold it. The four great Empires of the world were ſeverally loſt by their very greatneſs; the weight of ſuch extenſive dominion grew too heavy to be ſuſtained by thoſe, who had been ſo laborious in acquiring it, and the boaſted univerſal human Monarchies, being ſhocked and diſtracted by the convulſions of ſtate, were at laſt entirely deſtroyed by confuſion and anarchy. If then Kingdoms may be overturned by the progreſs of victory, it is evident, that even the ſucceſs of war may be the puniſhment, but that Peace alone is the true happineſs of Mankind.

It may therefore be matter of great joy to us, that we have had no regard to the dangerous affectation of univerſal Monarchy, that we aimed not at conqueſt,

queſt, but at preſervation ; and in this we have been happily ſucceſsful, as we have not only had nothing wreſted from us, but have likewiſe by ſuch trials given a more certain aſſurance of our abilities. From the attack of our poſſeſſions at home, we are the more confirmed in them ; from our enemies ſpreading their fleets againſt us abroad, as they have felt, they muſt be convinced of our ſuperiority.

Thoſe, who are the firſt occaſion of war, are anſwerable for the miſchiefs of it, and whatever ſlaughters, devaſtations, and miſeries may have been felt in this laſt war, our Peace will wear a more chearful countenance, when we enjoy it's outward comforts, unſtained with the guilt of hazarding and deſtroying the lives of millions for the ſake of gratifying the encroaching aims of arbitrary ambition. Therefore, tho' neither of the contending parties have the temptation to be puffed up with the triumph of victory, we ſhall at leaſt be ſuperiour to our enemies in the juſtneſs of our defence, and the purity of our Peace ; and we ſhall make the bleſſings of it ſtill more permanent and univerſal, if we conſider the reaſon of our aſſembling here this day, and the duty we are called to.

Our Duty is to reſolve upon a thankful and continual remembrance of the mercies of Heaven, *that when men roſe up againſt us, our help was in the name of the Lord.*—But, *whilſt our mouths are filled with laughter, and our tongues with joy*, and the outward rage of battle is calmed, let us be careful to

guard againſt the inward enemy, *the ſin, that dwelleth in us, that through him, who loved us, we may be more than conquerours over the violence, and deceit of thoſe temptations, which are continually warring againſt us to bring us into captivity.*

It ſhould therefore be our firſt and moſt important labour to dedicate the integrity of our hearts, and the practice of our lives to the ſervice of God, *that he may incline his ear unto us, and hear our calling*; for we muſt always add our endeavours to the aſſiſtance of Heaven, and thereby gratefully acknowledge and make uſe of the capacities, with which God hath endowed us, tho' in an humble ſenſe of their inſufficiency without his aid. Thus ſhall we become fit petitioners at the Throne of Grace from our diligence and faithfulneſs, and be approved as the ſincere, tho' unprofitable ſervants of God.

As ſuch, let his Law be our delight; the ſtudy of it our moſt engaging exerciſe; and the defence of it our great and only pride. And here let us again call to mind the example of holy *David*, and make him the continual, as he is the deſerved object of our imitation. When we hear *him* expreſſing his moſt earneſt deſire to attend the Tribes, when they went up to worſhip at *Jeruſalem* in obſervance of the Law of *Moſes*, ſaying, *I was glad when they ſaid unto me, we will go into the houſe of the Lord*, let *us* be encouraged to pay a due and conſtant attendance where the purer doctrine of Chriſt is taught.——

taught.——Did *he* dedicate the fruits of his victories to the Lord for the uſe of the Temple? Did *he* offer up thoſe immenſe ſpoils which he took from his enemies for the dignity of *local* worſhip? Let *us* bleſs God, that ſince the coming of Chriſt our Temples are more numerous; and ſince ſuperſtition hath ceaſed among us, let us reflect, that if we *honour him with our ſubſtance* in order to *preſerve*, how little need there is of the treaſures of our enemies to *pollute* their ſimplicity: and, tho' our vanity may not be ſatisfied by the ſpoils of the late war, our conſcience may, that we have defended theſe ſacred walls from the invaſion and profanation of our enemies, and from the burthen of idolatry.

Secondly,——As an enlargement of our duty, let our ſincerity to God be manifeſted in our ready obedience to the King. And, the more willingly ſhould we pay this obedience, as the obligation to it doth not ariſe from a mere blind reſignation to authority; as it is not founded on the abſoluteneſs of commanding, but the reaſonableneſs of ſubjection, as it proceeds from the neceſſity of government, not from the wantonneſs of oppreſſion. And, whilſt it is the reſult of a fair enquiry into the advantages of limited Monarchy, our ſubmiſſion becomes the ſupport of our own choice, and the defence of our own delegated power; in which as the engagements are reciprocal, they are to be adhered to on both ſides with the ſtricteſt fidelity.—As a guard againſt tyranny, the breach of the conditions for our ſafety

on the ſide of the crown, is a forfeiture to the right of allegiance :—as a guard againſt rebellion, when the people are guilty of a breach of their bounden allegiance, they forfeit their right to mercy.

In this light is it, that ſuch a Monarchy has been looked upon as the moſt ſafe and beneficial form of government. And indeed, when authority continues to be lawful by a juſt execution of it, and is exerciſed *for the puniſhment of evil doers, and for the praiſe of them that do well*, how reaſonable are our inducements, how forcible are our obligations to obedience? When the King governs himſelf, as he doth his ſubjects, by the ſettled laws of the land; when his juſtice doth not harden into ſeverity, nor his mercy ſoften into weakneſs; when a watchful concern for the welfare of his people actuates all his conduct, and raiſes our reſpect of his princely care into a reverence of his paternal affection, we muſt be naturally led to think obedience not only a duty, but a delight. And, whilſt at the ſame time his regard for the honour of God inſpires him with an unwearied deſire of being the faithful guardian of that liberty alſo, *wherewith Chriſt hath made us free*, religion and policy demand the utmoſt of our abilities to make his reign eaſy to him by a chearful ſubmiſſion to his mild and equal government.

To this end, let us in the laſt place *forbear one another in love, putting away all bitterneſs and clamour and evil-ſpeaking: let us not be carried to and fro by the ſleight of men*, and ſadly miſemploy the

happy

happy leiſure of Peace in ſtirring up envy and ſtrife, which produce confuſion, which weaken our ſtrength, retard our counſils, and give our adverſaries an advantage, which they muſt deſpair of, if we would *provoke each other only to love and to good works*: whilſt we have made peace with our enemies, let us not kindle war among ourſelves, but on this joyful opportunity not only ſmother, but quench all ſuch heats, and every ſpark of diſcontent, that may inflame, *the father againſt the ſon, and the ſon againſt the father*, for our foes will be ready to aggravate our affliction, and to ſharpen the weapons of domeſtick broils.

Let us rather comfort one another in the perfecting of religion, loyalty, and concord, which are the true intereſt, as well as ornament of our country; and if we are in earneſt to ſeek after theſe, the reſt will be added to us, and we ſhall improve to ſuch ſtrength and beauty, that we ſhall be the glory and the terrour of the nations round about us.

Every argument therefore concurs in perſuading us to make the eſtabliſhment of Peace conducive to our happineſs by promoting the unity of the ſpirit, the regularity of obedience, and the honour of God. And, if ſuch excellent graces are naturally produced, and habitually improved by the reſtoring of publick tranquility, God hath given us his word, that this bleſſing ſhall be enlarged, and every earthly comfort be poured down upon us; *if we execute the judgment of Peace and Truth in our gates*, then *ſhall the ſeed be*

proſ-

proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and God will cauſe his people to poſſeſs all theſe things. Then ſhall the Lord *dwell in the midſt of Jeruſalem*, and ſhall enliven our hearts with this pleaſing aſſurance of his love, *that there ſhall yet old men, and old women dwell in the ſtreets of* Jeruſalem, *and every man with his ſtaff in his hand for very age, and the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.* Then *ſhall our city, whoſe antiquity is of antient days, be a joyous city*; then ſhall we increaſe in dignity as well as riches, for *our merchants ſhall be princes, and our traffickers the honourable of the earth.* Then alſo may we have reaſon to hope, that God will perpetuate this happineſs by keeping the ſavageneſs of war far from us, and that our King and his people may have their pious ſupplication granted, *that Peace may* for ever *be within our walls, and Proſperity within our palaces.*

FINIS.